1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

643 721 While Nuri thus stood at bay against enemies in his own tribe, his eldest son, Nauaf, was charged with leading the Ruala against their external enemies. Nuri was the father of a large family and was in fact credited with eighty-two children, of whom thirty-seven were sons, nearly all of whom died violent deaths.

A few days after this first meeting with Nuri Sha'lan, I paid a visit to Nauaf, whose tents were pitched a day's ride away, by the rain-water pools of Rukuban, one hundred and twenty odd miles east of Damascus.

Nauaf differed greatly from his father. He lacked the old *Sheykh's* strong personality. Nor had he the talent 101 to organize for warfare a tribe so vast as the Ruala, with 162 its seven thousand tents, thirty-five thousand souls, and over three hundred thousand camels.

721 He had just mustered another small camel-troop to strengthen his forces operating against Jauf, the oasis at the southeastern end of the wide, fertile depression of the Wadi Sirhan. They had already taken a few lesser fortified outposts. But these successes had brought Nauaf little credit: neither from his own tribesmen nor from the subjugated settlers could he win the respect which would have consolidated his position. Moreover, [438] this attack on Jauf was a reversal of tribal policy. From of old the Ruala had peacefully traded with that oasis, bartering their camels, wool, cheese, and butter for dates, barley, salt, coffee, tent fittings, camel-saddles, and textiles. Suddenly, and quite against the old *Sheykh's* intentions, Nauaf conceived the scheme of monopolizing that trade for himself and occupying the oasis as a strategic stronghold from which to dominate Northern Arabia and the caravan routes to Nejd.

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

The Young Prince of the Ruala, Amir Fuaz

Within sight of Jauf opens out the great, red-sand desert of the Nufud, which extends more than three hundred miles from east to west and nearly two hundred miles from north to south. Its northern half, called El-Labbe, forms the proper grazing ground of the Ruala. Their real home is there. The southern part is held by the Shammar Bedouins, who have made Hayil, on the southern edge of the Nufud, their trading centre.

Until after the Great War, the Shammar were ruled by Ibn Rashid, a renegade governor of the Ibn Sa'ûd family, who, with his Negro bodyguard, had rebelled against his masters and had taken Hayil. Ibn Sa'ûd, however, succeeded in recovering that dominant position, which secured him undisputed power in Central Arabia (Nejd, Kasim, and Hejaz).

The efforts Ibn Sa'ûd made to weld all the tribes into one national unit, his subjugation, in campaign after campaign, of all *Shiyukhs* (*Sheykhs*) who resisted him, are well known. Now, at the time of my first sojourn in the land of the Bedouins, this Ibn Rashid, the traitor governor, had still the greater part of Inner Arabia under his power. He became so completely sovereign that his former masters, the Ibn Sa'ûd family, had to live for decades in exile, while the "Black Princes" held sway over the towns and oases as well as the many Bedouin tribes of Central Arabia. In the history of Arabia there are few bolder achievements than Ibn Sa'ûd's recovery, with a mere handful of men, of his capital, Riyadh, his subjugation of Hayil and the Shammar, until he, adding success to success, became at length the

PREFACE

101 114 The Rwala are recognized by all their neighbors as the only true Bedouin tribe of northern Arabia. Traveling and camping with them for months I had ample opportunities of studying their life. The results of these studies are given in this volume. I have found it advisable, however, to add some [115] details which I learned from my companion Blejhân eben Mesreb, who was not a Rwejli (or member of the Rwala), but hailed from the Ḳmuṣa division of the Sba'a tribe. Both Sba'a and Rwala belong to the 'Aneze group, the Ḳmuṣa being neighbors of the Rwala and almost identical with the latter in manners and customs.

104 In transliterating Arabic terms, phrases, sentences, ditties, and poems I have tried to reproduce exactly the words of those whom I quote — Rwala, for the most part. I have not corrected their many inconsistencies in grammar and pronunciation. All the ditties, songs, and poems were explained to me in the desert. I used no dictionary as an aid to their translation.

In transliterating Arabic letters I have used the same signs as in my works *The Northern Ḥeǧâz* (New York, 1926), *Arabia Deserta*, *The Middle Euphrates* (New York, 1927), *Palmyrena*, and *Northern Neǧd* (New York, 1928), attempting to express each sound by a single letter or a single symbol. The meaning of the different symbols is indicated below.

000 Closing the publication of the results of my explorations and studies since 1908 I must thank all those who have helped me morally and materially both in the East and West, among them: the Academy of Sciences, Vienna; Archbishop Dr. František Bauer, Olomouc; al-Ḥâǧǧ Dâûd eben Sulejmân eben Ṣâleḥ, Damascus; Khalil Fattal, Damascus; Dr. Otto Feilchenfeld, Prague; the Geographical Society, Vienna; Dr. Max Ritter von Gutmann, Vienna; Abbot Dr. Gilbert Helmer, Teplá; Dr. Joseph Ritter von Karabacek, Vienna; Jindřich Klinger, Prague; the Lackenbacher Fund of the Theological Faculty of the University of Vienna; the reigning Prince Johann von und zu Liechtenstein, Vienna; Dr. Melchior Mlčoch, Olomouc; Prince an-Nûri eben Ša'lân; Baron Louis Rothschild, Vienna; Philipp Alois Schoeller, Vienna; Abbot Dr. Method Zavoral, Prague.

CHAPTER III

STRUCTURE OF SOCIETY

SETTLERS AND NOMADS

621 The Rwala divide human beings into *ḥaḍar*, or those who
619 dwell in permanent houses, and *ʿarab*, or those who dwell in
●101 movable tents. Arab, therefore, is the name given throughout
829 the desert to the inhabitant of a black tent only. The phrase is used: "*ʿArabna raḥalow, ʿarabna nazalow*; our Arabs have removed, our Arabs have encamped," in reference to members of the same kin (see below, pp. 48f.). The *ʿarab al-žebîla* are members of the same tribe. *ʿArab ad-dîra* is the common name of the nomads who are found in the tilled areas and on their borders, irrespective of the tribe to which they belong. The word *ʿorbân* expresses membership of various clans or tribes. *ʿOrbân ʿala ḍmejr* denotes that in the environs of Ḍmejr are encamped members of various clans and tribes. If the herdsmen or hunters meet an unknown nomad in their territory, they inquire: "*Ent min ên jâ walad*, where art thou from, man?" If he says: "*Min hal-ʿarab*, from these Arabs," they ask: "*Fâhmîn annak min al-ʿarab mâr min ajj al-ʿorbân*, we know that thou art from the Arabs; but from which of the various Arabs?"

621 The dwellers in houses, *ḥaḍar*, are divided into *ḳarâwne*
221 (the individual is known as *ḳarwâni*), or those who never leave
342 their permanent dwelling, and *raʿw* (or *raʿijje*), or those who change from their permanent dwellings during the rainy season to movable tents. After the sowing of crops in the autumn, the *raʿw* or *raʿijje* leave their villages and with their flocks of goats and sheep make their way into the steppe, where they dwell both in black goat's-hair tents and in gray tents of cotton fabric. At the end of April and in May, when the harvest is near, they return from the steppe to their houses.

101 The Arabs consist of Bedouins and *šwâja* (or *šûjân*). The
233 *šwâja* have two things black, *lehom swâdên*, black tents of goat's hair and flocks of black goats and sheep. These flocks

do not permit them to go into the interior of the desert, *mâ ješarrežûn*. They are limited to the territory where there is abundance of water and where annuals grow every year. They encamp on the edge of the desert and are therefore known as *ruḥm aḍ-dire*, relatives of the (people of the) settled country; they do not undertake extensive raids, *razw*, and they acknowledge the supremacy of various Bedouins, to whom they pay a tax for protection, *ḫâwa*. The Bedouins are Arabs who breed camels exclusively, or at least in the main, and for ten months dwell in the interior of the desert, *ješarrežûn*. At the end of June they go to the edge of the desert, *jeṛarrebûn*, dwell among the settlers until the middle of August or the beginning of September, provide themselves with grain, clothing, and weapons, and then return to the desert again.

On the edge of the desert a constant increase or decrease of the population can be observed. If the government guarantees complete security of life and property to the inhabitants of the towns and villages, the herdsmen of goats and sheep are transformed into active farmers; on all sides they build cottages, hamlets come into existence, and the *ra'w* and *šwâja* become peaceful settlers. They entrust their goats and sheep to the care of various clans of Bedouins, who do not go back to the open desert but remain on the border between villages and settlements and are themselves transformed into *šwâja*. If there is no strong government in the populated regions, security of life and property disappears and there follows a decrease of population. The permanent house is exchanged for the moveable tent; the farmers become *šwâja*. The former settlers, however, never become real Bedouins, because the actual Bedouins will never acknowledge them as equals. The term Bedouin is, hence, much narrower than the term Arab. In the view of the Rwala not all inhabitants of the Arabian peninsula are actually Arabs. Only those are Arabs who dwell in movable tents. Not all the Arabs, however, are Bedouins, but only those who spend the greater part of the year in the interior of the desert and who breed mostly camels. The Rwala are recognized by all tribes as being true and pure Bedouins. They are *ba'îdîn az-ṣa'na wâsi'în aṭ-ṭa'ana*, they have very extensive territories and drive their enemies far away from their camps. They are *ahl as-snân w-al-e'nân*, warriors on horseback, for they are able both to wield the spear and to manage horses.

1 [The Šwâja -- Analyst]

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

BLOOD RELATIONSHIP

Beni al-ʿAmm

101 The Rwala belong to the large group of tribes called
619 ʿAneze, which is scattered almost throughout the peninsula
614 and is divided into a southern and a northern branch. The southern ʿAneze comprise the tribes from which are descended the Ab-al-Hejl, Eben Ṣabbâḥ, Eben Saʿûd, and various clans of the Ḳaḥaṭân and Muntifeż. The northern ʿAneze are the Ẓana Muslim and Ẓana Bišr. The latter includes the Sbaʿa, Fedʿân, and ʿAmârât. The former include the Weld ʿAli and Rwala, who are also known as the Âl Ǧlâs. All the tribes and [602] all the clans of the ʿAneze, in the opinion of the Rwala, have a common father and therefore are their *beni al-ʿamm*, their paternal cousins.

611 Only blood relationship on the father's side bestows the
602 right of *eben al-ʿamm*. It is common to hear such a remark
609 as: "His ancestor was not, at a remote period, our relation on the father's side; how could he now be our paternal cousin? *min ḳaddim ǧeddeh mâ hu eben al-ʿamm čêf jeṣir lena-bn al-ʿamm*," or: "The Beni Ṣaḫr are more popular with us than the ʿAmârât, but the latter are closer to us by blood relationship than the former. The Beni Ṣaḫr are foreigners, we and they have no forefather in common. *Beni ṣaḫr aṛlaʿ lena min al-ʿamârât w-lâčen bel-ḳurba haḍôla aḳrab lena min haḍôlak beni ṣaḫr aǧânib mâ* [illegible] *ǧidden wâḥed*."

Ẓbêʿân eben Ḥašmân of the Sirḥân tribe had encamped with the Rwala for more than thirty years (in 1909). He married a Rwala woman, and his sister Mahaʾ married Prince Saṭṭâm, to whom she bore a son, Ṭrâd. Ẓbêʿân undertook warlike expeditions and raids together with the Rwala, he wore their costume, his sons speak like the rest of the Rwala, and yet they still belong to the Sirḥân. Their kin, or *ahl*, is not with the Rwala, but with the people of the Sirḥân. The paternal blood relationship, *ʿamâm*, and not the maternal relationship, *ḫwâl*, forms the kin, *ahl*. If one of the [628] sons of Ẓbêʿân were to kill one of the Rwala, he would have to seek refuge with his *ahl*, the Sirḥân, and the blood of the Rwejli would have to be expiated with the blood of a Sirḥâni.
602 Kinsmen on the father's side are more often needed than
827 those on the mother's side, *ʿamâmeh alzam min ḫwâleh*. The

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

former give muscular vigor and power, the latter wombs: *'amâmeh 'aṣabe w-ḥwâleh arḥâm.* 602 827

Among those connected by blood relationship, *eben al-'amm*, it is prohibited to bind a captured thief, *má 'alejh arrbâṭ*, or to attack after midnight or shortly before sunrise, which is the most favorable time for resting; *mamnû' 'alejhom al-bejât w-aṣ-ṣbâḥ*. The blood price is fixed at fifty camels, a mare, and armed equipment. 602

The blood relationship, *beni al-'amm*, at the wish of the chiefs is sometimes granted to clans who are not related by blood and who derive their origin from quite different ancestors. If the chiefs of two unrelated tribes, *barrâni* (or *aǧnabi*), are favorably disposed towards each other, they proclaim that they will bestow the right of kinship upon each other, *ḥaḳḳ al-beni'am* (or *ḥaḳḳ al-beni'ame* [sic]), as follows: "Between us and you there shall continue the friendship of kinsmen as between kinsmen related by blood; *bênana w-bênakom ṣadâḳat al-beni'ame swât al-beni'am.*" As such it is their duty to protect each other's neighbor, *ḳaṣir*, guest, *zejr*, or fellow traveler, *ḥawi*, even though he should be their actual enemy. It is likewise their duty to acquaint each other with the movements of hostile troops. In reality such a friendship has no value if the chiefs do not pay heed to it. "It is fairly spoken but it brings no profit, *teglîḥ al-ḥači min ṛejr manfa'a.*" If a member of one of these tribes kills a man of the other tribe, he does not pay the blood price amounting to fifty camels, such as is the custom with actual *beni 'ammeh*, but only seven, as in the case of unrelated tribes, *aǧnâb*. If a thief from such a tribe is caught, he may be fettered: moreover, such a tribe may also be attacked after midnight, which is not permissible with the actual *beni al-'amm*. 608 628

Âl and Ahl

According to the Rwala, their tribe is known as *ḳabîlet* (or *bedidet*, or *'aširt*) *ar-rwala*, *'ašire* having the same meaning as *bedide* or *ḳabîle*. The clan and sometimes the kin are denoted by the word *âl*, which is often interchanged with the article *al*, although the meaning of the former is known to every Rwejli. Generally the word *âl* denotes the same as *beni* or *eben*, its meaning being larger than that of *ahl*. *Feriž* is the 101 601

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

name given to a group of kindred descended from the same ancestor; a *fertĭ* is also wider than an *ahl*.

The *ahl* (for which we shall use the word "kin," in a technical sense) is a group fixed in relation to the individual only, a man's kin differing from the kins of his father or son (although all three kins in this case would include many individuals in common). A man's kin comprises his descendants to the third generation — that is, his sons, grandsons, and great-grandsons. It also includes his ascendants to the third generation — that is, his father, grandfather, and great-grandfather — and the descendants of these ascendants to the third generation from each. Descent is reckened through male lines only. Second cousins are the most remote collaterals that may belong to one's kin.

An easy way of determining whether X belongs to the same kin as Y is to count from X up to the common ancestor of both X and Y and thence to count down to Y. Provided not more than five individuals are thus counted between X and Y and provided, also, that the common ancestor is not separated from either X or Y by more than three generations, X and Y will belong to the same kin. This conception of the kin explains why every Bedouin knows his great-grandfather, whereas of his great-great-grandfather he is likely to be absolutely ignorant. My comrade Blejhân gave me the following explanation of his own kin: "I am the descendant of Ẓeri, who is descended from Meṣreb. Ẓeri begat Dâṛer and Ṣâleḥ. Dâṛer left Ibrâhîm and Baṛri. Ibrâhîm, my father, left me, that is Blejhân, Ǧî'ân, and 'Ašwân, while Baṛri's sons were Defrân, Rašîd, and Meršed. Ṣâleḥ's sons were named Nedi and Ǧlejdân. Nedi begat Nejtûl and Ḍijâb; Ǧlejdân had Neǧîb and Ṣajjâḥ. All these are my relatives, my *ahl*, and nobody else. My father's *ahl* reached as far back as Naṣṣâr, the father of Ẓeri and 'Abdallâh, but the descendants of 'Abdallâh do not concern me at all; they will not protect me and I shall not protect them." Of Naṣṣâr's father Blejhân knew nothing at all, except that he was descended from Meṣreb's kin (and therefore was known as Eben Meṣreb) and that he had a brother, Ma'rûf by name. But how many generations there were between Meṣreb and him neither Blejhân nor anybody in his whole kin could tell. Blejhân counted himself as being thrice removed from his first-cousin, Defrân (i. e. by (1) his father, (2) his grandfather, and (3) his uncle). Similarly he

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

sounds of anger and irritation, *zebiḥ*. A *dammâm* is a large drum, to the notes of which the inhabitants of villages by the Euphrates make merry all night. 3. The Dahâmše belong to the ʿAmârât tribe. Originally they are said to have dwelt in the neighborhood of Ḥajbar. From there they were led forth by their chief, Ǧḍêʿ eben Haḍḍâl, together with the Ṣḳûr and Selḳa, and by swift marches advanced to the borders of the lower Euphrates. The kindred of Ṛannâm, *rabʿ ṛannâm*, who set out with them at the same time, returned before long to Ḥajbar, not being able to keep pace with them. The Ṛannâm were engaged chiefly in breeding goats and sheep, while the others bred camels. The flocks of goats and sheep cannot endure the long and swift marches which are performed by the herds of camels. The poet alludes to the feat of the Dahâmše and at the same time recalls that none of the numerous tribes encamping by the Euphrates and engaged almost exclusively in the breeding of goats and sheep could outstrip the former. All the tribes are compelled to send them gifts annually, if they do not wish to be the victims of their raids. 5. A *belḳaʾ* is a pliant sword or saber of Persian workmanship, covered with gray and dark strips and patches. ʿAzzâm was the name of the Ǧḍêʿ's sword. 6. Dâûd was a craftsman of Jewish origin, who made the best wire corselets and chain armor.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

831 R
539 R

Oh, woe is me! sweetheart of mine!
Alas, she was angry with me, that is why they refused her to me.

A maiden in her anger persuaded her relatives to refuse her to her lover and moved away with them beyond aṭ-Ṭawîl ridge. The expression *'azzâk* is used when lightning flashes. [132] In the desert people are often killed by lightning; therefore Allâh is asked to comfort the survivors. The parting with the girl of his heart has struck the youth like lightning.

Niğmet aṣ-ṣubḥ dannat fanâğîlaha
'okdeten bizmîri w-ana-dîraha
jâ ḥwâlen 'alla-llâh tadâbiraha.

The morning star has shot her rays
Like a knot into my bosom, where I feel it constantly.
Alas, these changes! No one but Allâh can restore my fortunes.

It is to Allâh alone that the disappointed lover looks for help. *Fanâğîl* mean not only glittering coffee cups but the pale rays of the morning star and the reflection of a beauty's white cheeks. The lover has sought his girl in marriage, but without success because her kin object, although at first they were not opposed to him.

Elja 'âd ani min šammar
waš wala'ani bruwejli
en šarraḳaw ṭâb al-kejf
w-en ṛarrabaw jâ wejli
šiḳren ḏwâjeb zahra
miṯl al-barḳ blejli.

Why did I, a descendant of the Šammar,
Become attached to a Rwala girl?
If they come to the inner desert, I am cheerful of mind,
But should they go to the settled country, then, Oh woe [is me!
Zahra with her blond tresses
Shines for me like lightning at night.

[101 221] The Šammar camp in the Nefûd and to the south of it, and seldom leave their territory. Only a few Sinğâra clans sometimes go to the settled country, *ṛarrabow*, generally to the Euphrates between al-Kûfa and as-Samâwa, to provide themselves with grain.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

539* *Safâjef* are variegated woven ribbons, often five to eight centimeters wide and over a meter and a half long, fastened behind the saddle and hanging down the sides of the animal's belly. 6. *Šejjâl al-ḥmûl aṭ-ṭeẓîlât* means "collecting important news with which he burdens his mind." 7. Abu Nawwâf is Prince an-Nûri. His tent is the gathering place of the needy, who carry away what his munificence gives. 10. *Ḥorr* signifies a hunting falcon of the best kind. A small star is easily hidden by a little vapor, but *shejl*, Canopus, shines even in a hazy night. 12. Aš-šejḫ Mûsa is the writer of this work. 14. Abu Zejd is the hero of the 'Antar tales. 19. *Ar-ra'ijje* are the *felláḥin* who pasture their goats and sheep on the desert border and camp in tents. The Fed'ân and 'Amârât are members of the 'Aneze group. 20. *Al-frû' al-ḥalijje* is the territory of al-Wudiján stretching down to the right bank of the middle Euphrates. Dîret aṣ-Ṣawwân is the district west of the Sirhân depression. The Ḥwêṭât camp in southern aṣ-Ṣawwân and on the Red Sea. 21. *Neda'* is experience, which makes every enterprise succeed in the same way that moisture helps the vegetation. *Mṛuwwât* are all the noble qualities which a model Bedouin should have.

[101]

'Abdallâh Answers Fejḥân's Reproaches[8]

1. *Jâ râčeb min 'endana ṣej'arijjât*
   min sâs 'ajrâten e'râben ettelâdi
2. *ḫanât ḫorren faḫḫalowh aš-šarârât*
   el-ğejš ja'na' leh ğami' al-bawâdi
3. *bitr al-fḫûḍ wrûkahen mistaǧellât*
   ḫoẓ' ar-rżâb mufattalât al-'aṣâdi
4. *šib al-ṛawâreb w-al-maḥâżeb emšîbât*
   min al-ḳofl má zejjen lehen at-twâdi
5. *beš-šadd waṭnât w-bel-maši 'aǧlât*
   ṛaff al-mesâme' w-an-nwâṣer eḥdâdi
6. *mirbâ'ahen kabšîn lel-bedw mašhât*
   limâ beda' niǧm at-twejbe' wkâdi
7. *w-en hâż min bên an-neḥîfên hejṛât*
   jer'an zahar má lâḳ bikîll wâdi
8. *ǧâ' ḥakkena behen w-hen ḥakkehen fât*
   ḳaf' al-ḫarâjem w-ad-djâr al-bâdi
9. *aṣ-ṣubeḥ min rá'i nefi mistalǧât*
   ješšen rebden mṛajjeren ma' ḥamâdi

[8] See above, pp. 181 f.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

539
726

1. O Abu Reğa', I have advice for you,
   But, remember, advice sometimes misses, sometimes reaches its aim.
2. How sweet to ford the Euphrates at Manğûr!
   And yet a strong neck only will destroy firm plans.
3. We shall go to Eben Ša'lân to find power there,
   Oh, that power in a camp from which both friendship and wars arise!
4. Our tents we shall pitch from aš-Šâma to al-Ḥerr abu Zowr
   On pastures for young camels with wide mouths and humps.
5. Such the Rwala are who, when they dig the whole spur into the flanks of their mares,
   Throw everyone from his saddle and send him to his fate.
6. The sons of 'Abdallâh with the sons of Mašhûr
   Give the cheeks of their daggers with their shining blades [blood] to drink,
7. And if the Swâlme shall come, troop after troop,
   In their right hands [weapons will flash] robbing a horse of its rider without quarter.

The poet was Sâğer ar-Rafadi; the reciters, Prince an-Nûri and Ḥmâr abu 'Awwâd. The chief Abu Reğa' and his clan, as-Selka, having quarreled with the head chief Eben Haddâl, prepared for war. Eben Haddâl camped at that time on the left bank of the Euphrates, Abu Reğa' on the right. When the latter tried to ford the river at Manğûr, he was warned against the unequal contest and advised to find allies first, as one of whom Eben Ša'lân was recommended. Abu Reğa' took the advice and emigrated with his people to the Rwala, then camping in the inner desert.

Verse 1. *Muḫṭi w-ṣâjeb*, missing and reaching, are expressions used in hunting and shooting at a target. 3. *Al-ḫara'* means charity, generosity, friendship. 5. Rwejlât is used instead of Rwala in both a flattering and a contemptuous sense. 6. Awlâd 'Abdallâh and Awlâd Mašhûr are members of the reigning kin. *Musabbeḥât al-ḫazâjeb* are the blades and handles of daggers variously ornamented with silver, gold, and precious stones. 7. *Hal al-belka* means the Swâlme, whose war cry is: "*Hajjâl al-belka*, the rider protecting the Belha!" as they call their camel herds. *Du'âfiğ w-da'ṭûr* are the different troops

[101]

CHAPTER XXIV

TERMS APPLIED TO PHYSIOGRAPHIC FEATURES

101 131 The Rwala tribe camps in northern Arabia between latitude 28° and 34° north and longitude 36° and 42° east. For the various topographical features of this area the tribe has strictly defined terms, of which we noted the following:

133 *'Abd*: black cone

104 *Abraḳ*: dark rock partly covered with reddish sand

'Aḏā': both dead and live bushes, grasses, excrements, clay, coarse sand, and any débris brought down by a torrent

'Aḏra: pastures defiled by the excrements of countless herds

'Ajârât or *'ejârât*: huge, flat-topped elevations

'Aḳla: a well by a channel or in a valley, which caves in after heavy rains and has to be restored

'Aḳûla: a rather small, low depression in a plain, where the rain water gathers

'Alâme (pl., *'alâmât*): landmark

'Amijja: the pear-shaped hollow of a *mokr* rain well

'Anza (dimin., *'unejza*): a long flat-topped hillock rising from a plain

'Arejž: a long arm of a sand desert

'Arǧa (pl., *'arǧât*): a turn of a valley or gully

'Arḳûb: a slope; steep rocky hillside

'Asâma: scorched tract of land without pasture or water

Aṣba'a (pl., *aṣâbe'*): "fingers," a row of low isolated cones

Baḥṣa: soil from which the rain water runs off quickly

Barârit: desolate, waterless regions; camel paths across such regions

Barbak: a small artificial rain pond

Barḥûs: movable sharp ridge of sand dunes or drifts, bare of vegetation

Barrâde (pl., *barârid*): a path trodden out by camels between stones or gravel

Bâṭen: broad and deep valley without any channel

Baṭḥa (pl., *baṭḥât*): a shallow river bed

Baṭn (pl., *buṭnân*): a low hillside, slope, base